437 a 61

THE MYSTERIE OF GOD,

Concerning the whole Creation, *Mankinde.*

TO BE

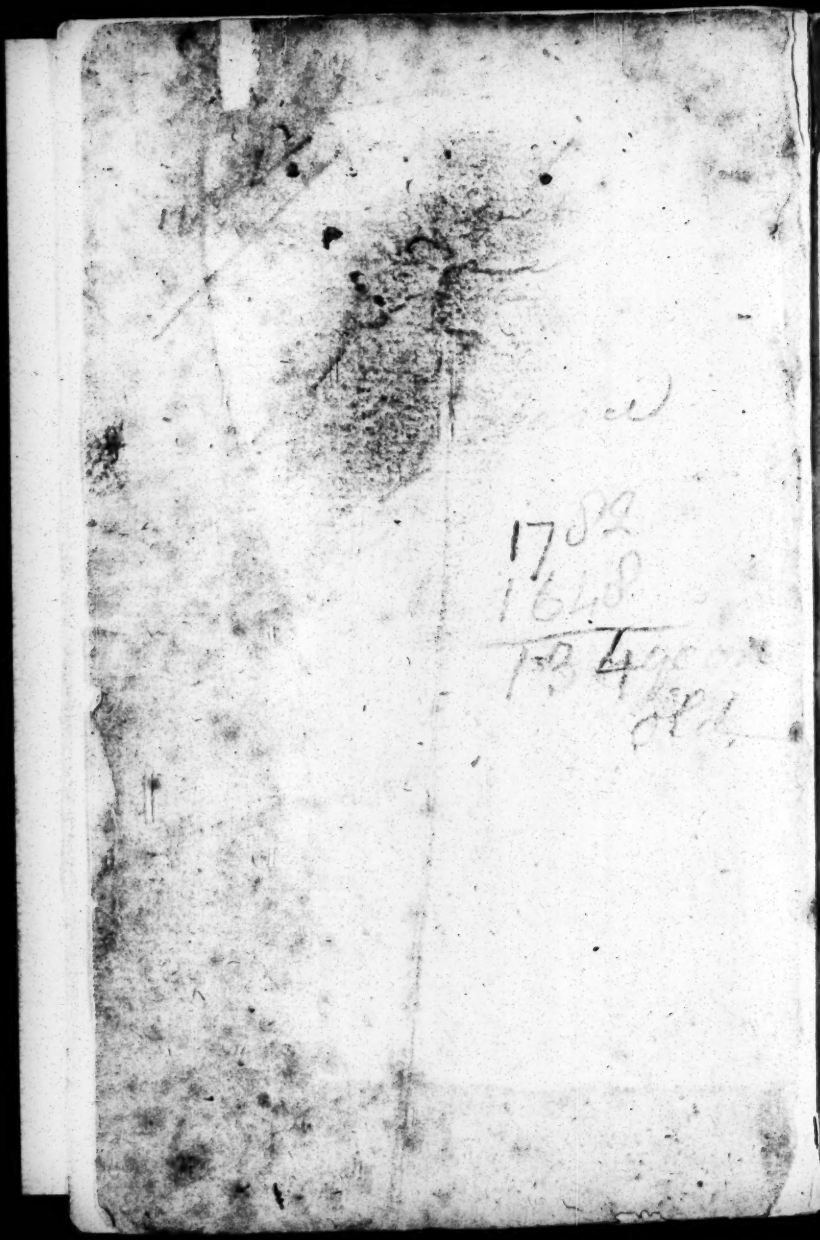
Made known to every man and woman, after seven Dispensations and Seasons of Time are passed over.

According to the Counsell of God, Revealed to his *Servants.*

By *Ierrard Winstanley.*

Psal. 145. 13. *Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all generations.*
Rom. 11. 26. *And so all Israel shall be saved, as it is written, There shall come out of Sion, the Deliverer, that shall turne away ungodlinesse from Jacob.*

Printed in the Yeere, 1648.



437 a 51

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To my Beloved Countrymen, of the Countie of LANCASTER.

DEare Country men, when some of you sees my name subscribed to this ensuing Discourse, you may wonder at it, and it may be dispise me in your heart, as Davids Brethren dispised him, and told him it was the pride of his heart to come into the battell, &c. but know, that Gods works are not like mens, he doth not alwayes take the wise, the learned, the rich of the world to manifest himself in, and through them to others, but he chuses the dispised, the unlearned, the poor,

the nothings of the world, and fills them with the good things of himself, when as he sends the other emptie away. I have writ nothing but what was given me of my Father; and at the first beholding of this mysterie, it appeared to be so high above my reach, that I was confounded and lost in my spirit, but God, whom I believe, is my teacher, for I have joy and rest in him, left me not in bondage, but set me at libertie, and caused me to see much glory in these following truths; and when God works none can hinder. It may be some things herein may seeme very strange at the first reading, and you may crie out, an error, an error; for this is usuall, when the flesh cannot apprehend and beare a truth of God, it brands it for an error, and rejects it as a wicked thing; as the Jewes, because they could not behold God in Christ, did breake out in bitternesse of spirit against Christ, calling him a deceiver, and that he preached blasphemie, and error, and never rested till they had killed

illed him; and our Lord Christ told his
sciples, that he had many things to
eake to them, but they were not able to
eare them as yet. And this I speake in
xperience, that many truths of God,
herein I now see beautie, my heart at
he first hearing rise against them, and
ould not beare them; and therefore, if
hat I have writ meet with such hard
ntertainment in any of your hearts, it
s no wonder, for I know that the flesh
hat is in you, lusts after envie, but it is
art of your bondage which God will de-
iver you from in due time: You shall
nde that I call the whole power of dark-
esse by the name Serpent, which dwells
n, and hath taken every man and wo-
an captive, and that God through his
on Christ will redeeme his own work-
anship, mankinde, from it, and destroy
he Serpent only; but do not count this a
eight thing, for when God lets you see
nto the mysterie of this iniquitie, in the
east degree of it, it will prove too hard
or you, and you will be nothing but

death, curse, and miserie. Therefore, as you desire that God would manifest love to you, and make you free, be not offended to heare, that God, who is love it self, hath a season to manifest his love to others that are lost, and quicken them that were killed, while you were made alive, and that fell further under death, when you that were lost are redeemed an houre or two before them. Iesus Christ shed his blood willingly for them that did put him to death; and the Saints of God rejoyced, that Paul their bitter persecutor, was received to mercie with themselves: Why then should you be offended, and thinke you are miserable, if your persecutors and enemies should in Gods time be delivered from under the curse, and partake of the glorie of the Citie, together with you. It is much for the glorie of God, for him to redeem, not part only, but all mankinde from death, which his own hands made, it is his revealed will so to do, therefore let it be your joy, that the will of your

Father

Father is, and ſhall be fulfilled; and do not thinke that the Saints are made unhappie, and God dishonored, if he heale them that were loſt, and that did not enter into the Citie in the beginning of the great day of judgement, for as he is honored in ſaving you of the Citie that were loſt, ſo he will be honored in redeeming theſe that lie under the power of the ſecond death, and that entred not into the Citie, ſeeing there was no difference between you and them, till the will of God made the difference, in taking you at the firſt, and leaving them till the laſt houre; for Chriſt gave himſelf a ranſom for all, to be revealed in due time. God doth not reveale his love to all at one time, but when he will; and God hath ſome thing to do after the reſurrection, as he hath, and will yet do much before that day. Well, I leave, not queſtioning, but if any of you be unſatisfied with what I have writ, that you will ſpeake to me, and I hope God will be my wiſdome and ſtrength to confirme it, for

ſince

since I had writ it, I met with mor
Scriptures to confirme it, so that it is no
a spirit of private fancie, but it is agree
able to the written Word. Farewell.

Your Country man,

that loves the life of

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your Soule,

Ierrard Winstanley

The Mysterie of God concerning the whole Creation, Mankinde.

What Mankinde is, was, and shall be

When God had made *Adam*, there was then two beeings distinct, the one from the other, that is, God himself, that was an uncreated beeing, and the Humane Nature, that was a created beeing; and though *Adam* was pure and spotlesse, yet he had no other wisdom, beauty, and power, but what God had Created. God himself, who is the infinite and endlesse beeing, did not dwell bodily in *Adam*, as he did dwell bodily in the Humane Nature, Jesus Christ, the second *Adam* in aftertimes; but a pure Created wisdom, beauty, and power did rule, dwell, and act in that Created Humanity. Gen. 1. 31. Col. 2. 9.

And after God had made *Adam*, he put him into a Garden, called *Eden*, which was full of Trees, Hearbs, Creatures for pleaGen. 2. 8, 9. ſure and delight, that he ſhould dreſſe it, and live contentedly in the uſe of all things therein; which indeed is the Hyſtorie to the creatures capacity.

Yet thereby God declares, That *Adam* himſelf, or that living fleſh, Mankinde, Cant. 4. 12. 16. Iſa. 58. 11. is a Garden which God hath made for his own delight, to dwell, and walk in, wherein he had planted varietie of Hearbs, and pleaſant Plants, as love, joy, peace, humility, knowledge, obedience, delight, and purity of life.

But all theſe being Created qualities, and a beeing diſtinct from the beeing of God; God knew and ſaw, that there would ſpring Gen. 3. 6. up as a weed, and the firſt fruits of it likewiſe, an inclinable principle, or ſpirit of ſelf love, aſpiring up in the midſt of this Created, living Garden, and in the midſt of every plant therein, which is indeed, an aſpiring to be as God, or to be a beeing of it ſelf, equall to, and yet diſtinct from God; as we ſee by vſible experience in every creature, as Horſes, Cowes, Bears, and the like; there appears an inclinable diſpoſition to promote it ſelf, or its own beeing, but this

this is but the fruit, or invention of the creature after he was made, God did not make it. Eccles. 7. 29.

Now as the pureſt water being let ſtand, does in time putrifie, ſo I ſay, God knew that the firſt fruit that this Created beeing would bring forth, would be an aſpiring deſire to be equall, or like to God himſelf, which if the creature delighted in, & ſo eat, or ſatisfied himſelf in his own fruit, he ſhould die; but if he forſook his own invention, and ſtuck cloſe to God, acknowledging his beeing to be his life, and all in all, then he ſhould live. Gen. 2. 17.

Therefore God made it under a Law, that the creature might know himſelf to be a creature, and acknowledge God his maker to be above, to whoſe Command he was to ſubject himſelf; for when God had made him a pure living creature, very good, and a beeing diſtinct from the beeing of God, yet in the image of God; like two trees from whence fruit ſhould grow, for *Adam* would bring forth fruit to maintain his Created beeing equall with God; and God would bring forth fruit to maintain his uncreated beeing, and to ſwallow up all other beeings into himſelf, and he to become all in all in every creature that he made. Gal. 4. 5. 2 Cor. 5. 4.

Now saith God, I have made thee the Lord of all my creatures, and for thy use I made them, and thou mayest make use of any that pleases thine eyes, and eat of the fruit of any tree that delights thy taste, excepting the tree of knowledge of good and evill, that stands in the middle of the Garden, and of that thou shalt not eat, for in the day thou eatest thereof, thou shalt die the death: And this is the Law or Covenant that I have made between me, that am a beeing of my self; and thee, that art a beeing Created by me.

Now when *Adam* had taken of the tree of knowledge of good and evill that was in the Garden of *Eden*, the Hystorie, and did eat of it: It declares, that he did eat likewise, and especially of the forbidden fruit, that aspired up in himself the living Garden of *Eden*, the mysterie, and gave way with content and delight to that aspiring selfishnesse within himself, to be as God, knowing good and evill; for eating imploys delight and satisfaction; for *Adam* did not only eat of the tree in *Edens* Garden, but he had a secret tickling delight arising in him, to be a more knowing man then God made him, and thereby began to reject God, and not being content with the beeing

Ioh. 4. 34.

God

God made him in, which if he had been content with, he had acknowledged God all in all, and the only infinite, and one beeing, that ſhall ſtand unmovable.

But he eats, delights in that aſpiring weed, (or myſterie of iniquity) for himſelf to have beeing above, equall to, or diſtinct from God: So that the ground of *Adams* fall, aiſes up firſt in *Adams* heart, as fruit growng up from a Created beeing; for in that it was in his heart to do evill, God imputes it o him for evill. 1 Kings 8. 18.

Well, this ſelfiſhneſſe in the middle of the ving Garden, *Adam*, is the forbidden fruit, this is called the Serpent, becauſe it windes ſelf into every creature, and into every reated facultie & twiſts it ſelf round about e Tree, Mankinde.

And when *Adam* put forth his hand to ke, and eat of the fruit of the ree, in the Hyſtorie, his hand was guided ereunto by this Serpent, whoſe ſecret hiſperings he delighted in; & truly this deght in ſelf, was the eating, and it was the ief forbidden fruit that grew up in the iddle of the living Garden, *Adam*, which od forbad him to eat of, or delight in: t *Adam* did begin to delight in that inard fruit of wickedneſſe; and then by the

motion thereof, took the fruit of the Tree in the middle of *Eden*, & delighted his outward ſences therewith, and ſo brake the Law and Covenant of God, fell from his purity, and died, according to the word of his maker, *That in the day thou eateſt, thou ſhalt die.* And all the faculties and powers of that living Created beeing, *Adam*, are now become abſolute rebellions, and enmitie it ſelf againſt the beeing of God.

Rom. 8.7.

And that Garden of pleaſant plants, *Adam*, is become a ſtinking dunghill of weeds, and brings forth nothing but pride, envy, diſcontent, diſobedience, and the whole actings of the ſpirit, and power of darkneſs.

Gen. 6. 5.

And if the creature ſhould be honoured in this condition, then God would be diſhonoured, becauſe his command is broke, and yet the creature remains glorious, therefore he died.

And if ſo be the creature be utterly loſt and periſh, and this Garden ſhould never be ſo dreſſed, as to bring forth fruit to Gods delight, then likewiſe God would ſuffer diſhonour, becauſe his work is ſpoiled in his hand, and there is no hopes of recoverie. But the work of God ſhall be reſtored from this loſt, dead, weedy, and enſlaved condition, and the fruit of the Created beeing

Ier. 18. 4. Col. 1.13. Iſa. 66. 5.

ing ſhall utterly periſh and be aſhamed.

And things being thus conſidered, God is pleaſed to lead us to ſee a little into theſe two myſteries: Firſt, the myſterie of iniquity, or work of the ſerpent, which was the aſpiring fruit of pride, and ſelf-love that ſpriung up in the created beeing, to be as God, and ſo to be an abſolute beeing of himſelf, as God is an abſolute beeing of himſelfe; and ſo this ſelf honouring would ſit in Gods temple, that is, the Humane nature, which God made a Garden for himſelf to walk in; and if that ſpirit of ſelf-love could not be deſtroyed, and the Humane nature recovered from that bondage, God would ſuffer much diſhonour; becauſe he being glorious and happy in himſelf, hath made a creature to be a vexation and ſcourge to him, and cannot ſubdue it: And this myſterie of iniquity, or power of darkneſſe, hath, does, and will fight againſt the beeing of God, till it be taken out of the way, and quite ſubdued; as the Father hath promiſed he will ſubdu it under the feet of his ſon, the Human Nature. Then 2^ly. God leads us to the myſterie of himſelf, and makes us able to ſee into the knowledge of that great work that he is in working; and that is to deſtroy this Serpent out of fleſh, and all beeings, that

2 Theſ. 2. 4, 5. 1 Cor. 15. 25. Heb 1.13.

1 Cor 15. 28. 54. is enmity againſt him, and to ſwallow up his creature man into himſelf, that ſo there may be but one only pure, endleſſe, and infinite beeing, even God himſelf all in all, dwelling, and walking in this Garden Mankinde, in which he will plant pleaſant fruit trees, and pluck up all weeds. *Cant.* 4. 16.

Since *Adam* fell, to this preſent day, we ſee the wiſdom, power, and affection that dwels and rules in man, leads him any way, either to juſt or unjuſt actions, ſo that ſelfe may be preferred, not caring whether God be honoured, yea, or no. Now the myſterie of God is this, he will deſtroy and ſubdue this power of darkneſſe, under the feet of the whole Creation, Mankinde, and every particular branch, man and woman, deliver them from this bondage and priſon, and dwell in his own houſe, or Garden, himſelf; ſo that the wiſdom, power, love, life, beauty, and ſpirit of truth that dwels, and rules in man, may be God himſelf, even the Lord our righteouſneſſe, and no other beeing or power, but himſelf. And as God did dwell bodily in the Humane Nature, Jeſus Chriſt, who was the firſt manifeſtation of this great myſterie of God, ſo when his work is compleated, he will dwell in the whole Creation, that is, every man and woman, without exception,

Iſa. 61. 1. Luk. 4. 18. Jer. 23. 6.

Prov. 8. 22, 23.

eption, as he did dwell in that one branch, eius Christ, who is the pledge or first fruits.

And therefore you shall finde, that when *Adam* had broke the covenant, and died by the law, God did not denounce an utter distruction, without recoverie to the creation, mankinde, which was his owne worke, which his owne wisdome and power did produce and bring forth. But he pronounces the finall curse against the serpent, or mans worke, which was the fruit that sprung up in, and was acted both inwardly and outwardly by the creation, or created beeing, in rebellion against the beeing of God, therefore sin is properly mans own act. Gen. 3. 15.

The words of the Father run thus, speaking to the serpent. I will put enmitie betweene thee and the woman, and betweene thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heele; so that the serpent must be killed, for bruise his head and he dies. Now the curse that was declared to *Adam*, was temporary; That he should undergo sorrowes, & suffer a bruising in his outmember; but not a killing, though *Adam* had killed himselfe; so that he hath brought himselfe under the bondage; God will not strike him now he is downe, and make his death without recoverie, but God will destroy death, Heb. 2. 14.

death, and quicken *Adam*, or mankinde a-
gain; that we may all see that our salvation
is from God, though our miserie was from
our selves, that so, whosoever glories, may
glorie only in the Lord.

And now by the way minde one thing;
That when this serpent rules, and causes the
creature to act, such actings becomes the
creaturs loss and shame; but when God acts
in the creature, it is the creatures life, glory,
Luk 9 23. and redemption; To advance selfe, and de-
ny God, is the creatures death. But to deny
self, & to acknowledge God, is the creatures
life; before *Adam* acted rebellion, this aspi-
ring spirit of pride, to be as God, led the hu-
2 Tim. 2. man nature, to disobey God; And ever since
26. the fal, the same selfish spirit, leads every man
and woman capteive at his will, and in-
slaves them in that prison, and bondage, and
darknes, to walke in waies directly contra-
rie to the God of light: and yet many times
perswades them, that they doe God good
service; let a man reade, hear, studie, preach,
pray, performe actions of Justice; yet if God
be not mercifull to the man, this power of
darknes will deceive him; making him to
conceit or thinke he pleases God, when the
truth is, he serves but selfe all the time, it
is so full of secret strong delusions.

Therefore

Therefore I ſay, the myſterie of God is this, God will bruiſe this ſerpents head, and caſt that murderer out of heaven, the humane nature, wherein it dwels in part, as in the man Chriſt Jeſus; And he will dwell in the whole creation in time, and ſo deliver whole mankinde out of that bondage.

This I ſee to be a truth, both in my owne experience, and by teſtimony of ſcripture, as God is pleaſed to teach me.

As firſt, by experience, I ſhall inſtance in my ſelfe, who am a branch of *Adam*; or part of the humane creation: And I lay under the bondage of the ſerpent, my owne invention, as the whole creation does from *Adams* fall, and I ſaw not any bondage; but ſince God was pleaſed to manifeſt his love to me, he hath cauſed me to ſee that I lay dead in ſin, weltring in blood and death, was a priſner to my luſts, for though through his grace, I ſaw pride, coveteouſnes, envy, uncleanneſſe, ignorance, injuſtice, and the whole body of unbeliefe, working and ruleing in me; yet I was aſhamed men ſhould know it, this ſelfiſh ſpirit ſought to hide himſelfe ſo cloſe; and ſtill made proviſion to have the will of theſe luſts ſatisfied in me.

And before God manifeſted his love to me, I delighted in the ſavour of theſe weeds,

but

but since God revealed his son in me, he le
me see, that those things wherein I did ta
pleasure, were my death, my shame, and th
very power of darkness, wherein I was hel
as in a prison; so that although I felt th
deadly body, or wicked one act within me
and although I have been troubled at it, sigh
ed and mourned, strove against it, and praye
against it; yet I could not deny selfe; and th
more I used meanes to beat him downe, as
thought, the more did this power of dark-
nesse appeare in me, like an overflowing
wave of wickednesse, drowning me in sla-
verie, and I saw I was a wretched man, wrap-
ed in miserie; I mourned that I was so rebel-
lious against God, & I mourned to see I had
no power to get out of that bondage of self-
ishnes. And so I continued, till God was
pleased to pull me out of selfish striving, and
selfish actings, and made all means lie dead
before me, and made me dead to such means
as I made use of, & thought that deliverance
must come that way: And so made me to
lie downe at his feet, and to waite upon him,
and to acknowldege, that unlesse God did
swallow me up into his own beeing, I should
never be delivered, for I saw that the power
within me strived to maintaine its beeing, a-

gainst

inſt the beeing of God; and all that while was a ſtranger to God, though among n, I was a profeſſor, as I thought, of od.

But now God hath ſet me free from that ndage, ſo that it rules not, though ſome- ne it ſeemes to face me, like a daring con- ered enemie, that cannot hurt. And like- ſe God cauſes me to ſee with much joy, d peace of heart, into this myſterie of mſelfe, that his eternall councell, which s grounded upon the law of love, him- ſe, was not to deſtroy me, nor any of s owne creation; but onely the ſerpent, hich is my worke, or the firſt fruit that rung up out of the creation; which is our ndage, and that he himſelfe will become y ſelfe, and libertie, and the life and liber- e of his whole creation. And in theſe wo things he hath cauſed me greatly to joyce.

Firſt, I ſee and feele, that God hath ſet e free from the dominion and over-rul- g power of that bodie of ſin. It raignes Rom. 8. ot as a king, though ſometimes it appeares 13. eeping in like a ſlave, that is eaſily whip- d out of doores by the ſtrength of God.

Secondly, I rejoyce in perfect hope and ſurance in God, that although this ſerpent,

or

or murderer doe begin, by reaſon of a
temptation, or outward troubles, to ariſe,
endeavour to act in raſh anger, in pride,
diſcontent, or the like, as ſometimes it doe
yet every appearance of this wicked one
me becomes his further ruine, and ſhall nev
riſe to rule and enſlave me as formerly, fo
God thereby takes the occaſion to call
up higher into himſelfe, & ſo makes me to
and poſſeſſe freedome in my owne exper
ence from him, every day more and mo
I am not ſtill a captive, in a beeing of dark
diſtinct from God, but God hath freed
therefrom, and taken me up into his own
beeing; ſo that now his wiſdome, his love,
life, his power, his joy and peace, is mine,
glorie here, I can glorie no where elſe. A
here I wait upon God with a ſweet peac
under reproaches, under loſſes, under trou
les of the world, being that diſpenſation
his pacience which God will have me wa
upon him under, till I partake of the full
joyment of this inheritance, which I have
ly, in hope and aſſurance, but in poſſeſſio
but in part.

And as God is pleaſed thus to deal wi
me, or with any branch of *Adam*, in the ſa
kinde; ſo he hath cauſed me to ſee, and
rejoyce in the ſight, that he will not loſe a

of his work, but he will redeem his own whole Creation to himself, and dwell, and rule in it himselfe, and subdue the serpent under his feet, and take up all his Creation, Mankinde, into himself, and will become the only, endlesse, pure, absolute, and infinite beeing, even infinitely for ever all in all, in every one, and in the whole, that no flesh may glory in it self, but in the Lord only. 1 Cor. 1. 31.

But this mysterie of God is not to be done all at once, but in severall dispensations, some whereof are past, some are in beeing, and some are yet to come; but when the mysterie of God is absolutely finished, or, as the Scriptures saith, The Son hath delivered up the Kingdome to the Father, this will be the upshot or conclusion, that Gods work shall be redeemed, and live in God, and God in it; but the creatures work without God, shall be lost and perish. Man, *Adam*, or whole Creation of Mankinde, which is Gods work, shall be delivered from Corruption, Bondage, Death, and pain, and the serpent that caused the fall, shall only perish, and be cast into the lake; and God will be the same in the latter end, accomplishing what in the beginning he promised, that is, to bruise the serpents head, and subdue him under the feet of his Son, 1 Cor 15. 24. 1 Ioh. 4. 15.

the

the Humane Nature, wherein he will walk as in a Garden of pleasure, and dwell himself forever.

I shall now in the next place mention some Scriptures, as a Testimonie that does countenance this truth, that God will not lose any part of his Creation, Mankinde, but will redeem and preserve it both in particular, and in whole, and will destroy nothing but the serpent, that wicked one, that would be a beeing equall to, or above God; but Gods work shall stand, and the creatures work shall perish, and suffer losse.

The first Scripture I shall mention, is

1 Cor. 3. 13. 1 *Cor.* 3. 13. *Every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire: and the fire shall trie every mans work, of what sort it is.* That is, whether it be of God, or of the serpent. If any mans work abide, he shall receive a reward, that is, he shall live in God, and God in him, because God in the man, was the strength of his work. If any mans work shall be burned, he shall suffer losse, but he himself shal be saved, (mark this) yet so, as by fire; not by materiall fire of purgatorie, but by the bright, and clear coming of God into this man, whose indwelling presence, like fire, burns up the stubble of mens own inventions

inventions, and purges the droſſe from the gold, and divides between the marrow and the bone, that is, makes a ſeparation between his own work, and mans work. 2 Theſ. 2. 8.

So likewiſe *Rev.* 20. 10. *And the Devill, or murderer, that deceived the nations, was caſt into the lake of fire and brimſtone*, and v. 14. *And death & hel were caſt into the lake of fire:* the nations were not caſt in at this time, for this Scripture I believe points out the great day of judgement, when nations ſhall be delivered out of that fire, and there ſhall be no more curſe, death, ſorrow, nor pain lie upon any part of the Creation, but all tears ſhall be wiped from its eyes, and the ſerpent only ſhall periſh in the Lake; for after that the City work is finiſhed, and the number of the Elect gathered in, and eſtabliſhed in glory; then the diſpenſations of God, who is the tree of life, ſends forth a healing vertue to the nations, and then the nations likewiſe that are ſaved, or thoſe that were loſt while the City, or Elect was in gathering, do now bring their glory into the City likewiſe; for every man ſhall be ſaved, ſaith God through *Paul*, without exception, though ſome at the ninth houre, ſome at the tenth houre, and ſome at the laſt houre; and this ſalvation of every man, or the making Rev. 21. 24. Rev. 22. 1, 2.

of the whole creation, a pure River of the water of life, cleer as Criſtall, proceeds from the throne of God and the lamb, that is, from the judgement ſeat of God, judging, condemning, and killing the ſerpent, and ſo reſtoring his own creation to purity and life.

So likewiſe 2 *Cor.* 5. 4. *For We in this Tabernacle do groane, being burdened, not for that we would be uncloathed, but cloathed upon: that mortalitie might be ſwallowed up of life.* By mortality here, is not meant the laying of the body in, or raiſing of it out of the duſt or grave, but it is the very death which *Adam*, by diſobeying, fell under, and that is the death of his purity, or pure beeing, which is a falling from God into a beeing directly oppoſite to the beeing of God; as rottenneſſe of fleſh, is death to ſoundneſſe of fleſh, darkneſſe is the death to light; for whereas before the fall, *Adam* knew God, loved and acknowledged God, and was in every part ſo pure, as God ſaid, Behold, it is all very good, but after the fall he became ignorant, envious, proud, diſobedient, full of all luſts and concupiſcence of evill, even as we finde by experience our bondage; and ſo from a friend, he fell to be emnity againſt God, of a pure creature, he became unclean,

and

and of a childe of Gods delight, he fell to be a childe of wrath; and of a pure garden, he became a ſtinking dunghill, and this is the death or mortality, which not only *Adam* in particular, but all the branches of *Adam*, men and women, lie under. Even under a corrupt beeing. Eph. 2. 3.

Now this rottenneſſe, or death, under which the whole Creation is fallen, and lies in bondage too, it is that Serpent, or power of darkneſſe which *Paul* deſires might be ſwallowed up of life; that is, that God, who is life would be pleaſed to come, and dwell in him, and in his Creation, and ſo caſt out that mortality, or ſtrong man that is ſo ſtrongly Armed: and this is the Serpent that God hath pronounced the dreadfull curſe againſt, for this is mans work, and it muſt be deſtroyed. I conceive God cals it mans own invention, becauſe it was the firſt fruit that the creature brought forth; after he was made, and left to himſelf, even this aſpired and ſprung up in him, to which he gave conſent to promote ſelf, and become as God.

I ſhall only mention one Scripture more, though I believe I could bring above a hundred Scriptures that does countenance this truth. And if you ſeriouſly minde what you reade, you ſhall finde that this is the royall

blood that runs thorow the golden veines of the writings of Prophets and Apoſtles: it is *Rom.* 8. from ver. 19. to 26. but for ſhortneſſe ſake, I ſhall mention only the 21. and 22. verſes, becauſe the Creation it ſelf alſo ſhall be delivered (as well as we that are Members of the elected City) from the bondage of corruption, into the glorious liberty of the children of God, for we know (by our experience) that the whole Creation (of which we are branches) groaneth and travelleth in pain together untill now: By creature, or whole Creation, I ſee it to be a clear and ſoul-comforting truth, to be only mankinde, for whoſe uſe, or for the time, that God hath determined to finiſh this great deſigne, to make his garden man, a garden of pleaſure to himſelf, when he hath plucked up all the weeds, and ſo husbanded the ground, that weeds ſhall never grow again. I ſay all the time, God hath made all other creatures for mans uſe, or rather to ſerve his own providence, while he is in working this great myſterie about man, and when the work is finiſhed, then all other creatures ſhall be diſſolved into nothing, as at firſt; for as God is a Spirit, he delights in ſpirituall things, but theſe outward creatures were made for the pleaſure,

Rom. 8. 19. &c.

Rev. 6. 14.

profit

profit, and uſe of man, while he is carnall, and ſtands in a beeing diſtinct from God: and when man is made ſpirituall, and ſwallowed up in life, or taken into the beeing of God, there will then be no more uſe or need of theſe outward creatures, as cattell, corn, meat, drink, and the like; nor of Sun, Moon, nor Star, nor of any creature-light, either literal, or myſtical, for God and the lamb ſhall dwell in the City, and in the whole Creation, and be the light thereof, and the food thereof, as the Lord Chriſt ſaid, *In that day you ſhall know, that I am in my father, and you in me, and I in you; and labour not for the meat that periſheth, but for that which indures to eternall life.* Heb 1, 11, 12. Rev. 21, 23. Ioh. 14. 20.

Some may ſay, if this be true, that God will ſave every one, then I will live, and take my pleaſure in ſin, and eat, drink, and be merry, and take all delights while I live, for I am Gods workmanſhip, and he will not loſe his own work, I ſhall be ſaved.

But if he will not loſe his work, yet thy work ſhall periſh, think upon that; and truly I beleeve that the ſerpent in thee, will make ſuch a merry concluſion, and crie down this truth of God for an errour preſently in others, becauſe it bears teſtimonie of his deſtruction, as the Jews called Chriſt a

Joh. 7. 12. deceiver, or a man of errors, and killed him, becauſe he bore witneſſe that their deeds were evill.

Well, make that concluſion, and take libertie to ſin, yet for all that know, thou enſlaved creature, that thou ſhalt be brought to Judgement, and thou ſhalt not eſcape puniſhment; for though ſin be ſweet in thy mouth, as it was in *Judas*, to take the 30 pieces of ſilver, & to act treacherie againſt his Maſter, it will be bitterneſſe in thy belly, as it was to him; for the Jealouſie of the Lord ſhall burne hot againſt thee, ſo that thou ſhalt call upon the mountaines to cover thee from his preſence, and wiſh that thou hadſt never been borne; and all the ſorrows ſpoke of in Scripture ſhall overtake thee, and ſuch preſumptuous ſinners as thou art; and thy joy ſhall be turned into mourning, and thou ſhalt be caſt into the everlaſting fire which God hath prepared, and appointed for the ſerpent and his ſeed, or for the Devill and his Angels; and while thou art in it, the worme of thy gnawing conſcience ſhall never die, nor the fire of Gods wrath, or the ſence of his anger upon thee ſhall never goe out, and ſhall be a paine more intollerable, then the plucking out of the right eye, or the cutting off the right hand.

Rev. 6 15, 16.

Mat. 25. 41.

But

But now leſt ſcruples ſhould ariſe in others, as though I writ contradictions, or as though I made God changeable. Firſt, to bid a ſinner depart into everlaſting fire, and yet afterwards take him out againe; now to give anſwer hereunto,

Firſt know, that this was, and is the great myſterie, worke, and counſell of God, after he had made a viſible creature, in a pure beeing, diſtinct from himſelfe, his purpoſe was to deſtroy all the inventions and actings of this creature, that did ſpring up, and ariſe from the creatures beeing, as a creature; and not from Gods acting in the creature, and God foreſaw that the firſt buddings of this creature, would be a deſire to maintain its ſelfe or creature-beeing, and ſo caſt God off; therefore God made him under a Law, that if his creature did conſent to that ſelfiſh deſire, he ſhould die, if not, he ſhould have lived a pure beeing ſtill, though diſtinct from God, yet under his protection, as a Creator; now every thing that is in, or about the creature, that is of God, ſhall ſtand; but every thing that is in, or from the creature, that is not of God, ſhall fall and periſh.

Therefore to proceed a little further, that this truth may ſhine in its own beauty, God does teach me to ſee, that every action, or

diſpenſation of God, is called a Spirit, or an Angel. and every action, or aſpiring principle that riſe up in *Adam* wth led him to diſobedience, it pleaſed God that it ſhould have a beeing, and likewiſe be called a ſpirit, but it is a dead beeing, and a ſpirit of darkneſſe, quite oppoſite to the God of light and life, and God gives it the name of Serpent, Dragon, Murtherer, wicked one, and unclean ſpirit, becauſe it twiſted it ſelf into the middle of the Creation, and was an aſpiring to be like God, but God did not make the nature of it, for it was the firſt fruits of a created beeing, without God.

Now God is pleaſed to make known himſelf in divers diſpenſations in the carrying on of this great work of his.

2 Cor. 3. 6. As firſt, he declares himſelf by way of a Law, *In the day thou eateſt, thou ſhalt die*; now this Law, though it was holy, juſt, and good, yet it was a killing word, or the killing letter, for it took hold upon *Adams* diſobedience, and ſlew him; ſo that word, *Thou ſhalt die*, became fleſh, for all fleſh broke the Covenant in *Adam*, and all fleſh died, and all humane fleſh was caſt under that diſpenſation of death, and the more we ſtrive to climb up to God by the works of the Law, the more we entangle our ſelves in death; for by the works of the Law, no fleſh ſhall be ſaved. Rom. 3. 20.

And

And here is two murtherers, which man-
inde is to be delivered frō, before it can live
gain; first, this word of the Law, which is
oly, just. and good, which ties the creature
nly to acknowledge the beeing of God,
nd no other: when the creature began to
ninde another beeing, this righteous Law
illed him; for it is not the King, but the
Kings Law that hangs an offender, and if
hat rigorous Law stands still in force, no
lesh can be saved, because every man and
woman are selfish, and mindes a sinfull bee-
ng, opposite to God, therefore the condemn-
ng power of the Law is to be taken away.

The second murtherer is the creatures own
nvention, or aspiring spirit to be as God,
knowing good and evill, or to maintain self,
and this killed the creature, for it threw him
under the curse of the righteous Law, because
this would be a beeing equall with God,
and acknowledge another beeing besides
God, whereas there is no other righteous
beeing, to be acknowledged, but only God,
or what is in God, and God in it.

Now in the first discovery of Gods coun-
sell and purpose to the creature, if he be re-
deemed, this Compound murtherer must
be cast out of heaven by a strong hand, and
out-stretched arm of God, so that the beeing

of

of God may be preſerved, the Law of G kept pure, and yet fallen man redeemed. firſt this diſpenſation of death, do this, a live; do not this, and die, muſt be caſt out heaven, that is, out of Gods hand, and G muſt not, in the redeeming of him, appear the creature under that diſpenſation, for he do, it will ſtill hold the loſt creature u der death and bondage; and if the creatu were made pure again, and left ſtill to de with the Law by his Created ſtrength onl as *Adam* was, truly he would fall again; fo a meer created ſtrength, being a beeing d ſtinct from God the Creator, would fall gain, for no beeing can ſtand pure, but ſuc a created beeing as God is pleaſed to dwe bodily in; for every oppoſite beeing wi ſeek to advance it ſelf.

Therefore if God redeem his creatur from death, he muſt appear abſolutely God of love, under no other diſpenſatio but the Law of love, doing all in, and for th creature, and thus in the Goſpel he does, fo this is the Spirit that quickens and ſaves the creature: and when this word of love wa made fleſh, it was the firſt diſcoverie fro God, to aſſure the creature of his redempti- on from death; and this was when Jeſus Chriſt, or God was manifeſted in fleſh, working,

Iſa 25. 12.
2 Cor. 3. 7.
1 Joh. 4 9

rking, doing, ſuffering all things for the
ature, pardoning, accepting, and taking
e creature freely into communion with
od, by Gods own power, and for his own
me ſake, promiſing never to remember
obediences any more, but would blot out
at hand writing, the Law, of *do and live*,
t *do and die*. And now the killing letter or
urderer is caſt out of heaven, out of Gods
nd, God will never have that to ſtand be-
ween him and his creature any more ; but 1 Ioh 4.
himſelf, who is the law of love, even love 8. 15.
ſelf, will dwell and rule a King of righte-
ſneſſe in the creature, and be the creatures
iſdome, ſtrength, life, joy, and comfort,
nd his all in all.

But Secondly, the other murderer, which
s worſe than this, muſt be caſt out of heaven Rev. 12. 8,
oo, or elſe the creature cannot live, and that 9.
s the Serpent, or this aſpiring ſpirit in him
o promote ſelfe; for ſo long as the creature
cknowledg's any other beeing but Gods, he
s loſt; and truly I thinke none can be igno-
ant of this, but that the ſpirit of ſelfiſhneſſe
s in himſelf, and in every man and woman,
herefore it muſt be caſt out of this hea-
en, mankinde, before it can live againe to
God.

When Ieſus Chriſt, or God in man ap- Ioh. 1. 14.
peared,

peared, then the word of love was ma
fleſh, *That the ſeed of the Woman ſhall brea*
the Serpents head,& when Ieſus Chriſt foug
Rev.12.7. the great battell, or rather God and t
Serpent did fight in heaven, that is, i
the creation, the man Chriſt Ieſus, and Go
or the anointing, prevailed, he caſt the Se
pent out of heaven, out of that humane fleſ
which he tooke up as part for the whole,
as an earneſt of the Fathers love to all t
Mat. 4. reſt; for I beleeve that all temptations tha
&c. Ieſus Chriſt met withall (for in all thing
he was tempted like unto us) they were bu
the ſtrivings of the Serpent, as he did ſtriv
in *Adam* that fell, to maintaine its being op
poſite to God; but Ieſus Chriſt, or the an
2 Cor 5. ointing in fleſh being not a created power
19. but the power of God in that created hu-
manitie, did not conſent as the firſt *Adam*
did, for he with ſtrong hand reſiſted the
whiſpering of the Serpent, and would ac-
knowledge no other beeing but God, and ſo
Ioh 5 21. prevailed, and caſt the Serpent out of fleſh,
and hath obtained a legall power to quicken
whom he will, or to caſt the Serpent out of
what man and woman he will; ſo that it
is this anointing that ſets us at libertie
from the bondage of ſin and the Serpent,
and he himſelfe becomes our life and
ſtrength,

ength, and the Lord our righteouſneſſe. nd when *Michael* our Prince had prevailed er the Dragon, then there were voices d ſongs heard in heaven, that is, in the eation, mankinde; now is come ſalvation d ſtrength, and the kingdome of our God, d the power of his Chriſt, for the accuſer f our brethren is caſt downe, which accuſed em before God day and night; this ſong I onceive was ſong by the Elect, the citie ion, or Saints of God, who are firſt enghtned, and they ſing glory to God in the ame of the reſt that ſhall be redeemed, for he Serpent that accuſed the creation before God, is caſt out in part for the whole, or a art for an earneſt penny to the whole. Rev. 12. 10.

So that now marke, the Law of God that lid accuſe and condemne the offending creature, this is caſt out of Gods hand, and hereafter he will be a God of love, in an ntire diſpenſation of love; I ſpeake as God doth manifeſt himſelfe now under the Goſpel, and as he ever will be, when the creature is perfectly redeemed.

And the Serpent, which was the Sting, or Worme to the creatures conſcience, becauſe it was ſtill acting a ſelf-beeing, oppoſite to God, and then accuſing the creature before God day and night, by the force of a con-

demning Law, for disobediences, which
the creatures bondage and miserie; for th
spirit of sin within, this enslaves him, an
the condemning Law, this casts him fro
God, and so throwes the sinner under utte
darknesse and sorrow. I, but for the crea
tures comfort, this Serpent is cast out o
heaven, the Creation likewise; & though fo
the present many poor creatures lies under
this bondage, yet the time is drawing neere
that they shall be delivered, and the wicked
one himself, the Serpent, shall be cast into
the Lake, and perish for ever. Indeed the
Serpent would have Gods created work to
die with him, for he knowes he must die ir-
recoverable, but God will redeeme his crea-
ture, and the Serpents head only shall be
bruised, which will be his death.

Well, this twofold murderer is cast out of
heaven, that is, the condemning Law is cast
out of Gods hand by Jesus Christ, the law
of grace and love; and the Serpent is cast
out of the creation in part, and shall be cast
out of the whole when the mysterie of God
is finished by the power of the same anoint-
ing, Iesus Christ, for God the Father is re-
conciled, and hath taken the creature into
fellowship with himself, for God was in the
man Christ Iesus, reconciling the world, that

2 Cor. 5. 19, 20.

is,

mankinde to himſelf, not imputing their
s to them.

Now this myſterie, or worke of God is
iſhed fully and compleatly in a twofold
ce, but not in a third as yet, and when
s third terme is finiſhed, then the whole
rke is finiſhed, and not till then.

Firſt, in Gods everlaſting counſell and
rpoſe, this worke was done from all eter-
ie, before the foundation of the world
s laid, and God declared ſo much, when
uttered this word, *I will put enmitie be-
een thee and the woman, and between thy
d and her ſeed, he ſhall breake thy head, and
u ſhalt bruiſe his heele*; here the curſe and
ath is ſealed up to the Serpent, but here
mercie and redemption ſealed up to the
eature; the creature ſhall be redeemed,
t he ſhall go through bruiſings, or pain.

Secondly, it is compleatly done in action,
the pledge and earneſt penny. When
od was manifeſted in fleſh in the man
riſt Ieſus, who was borne of a woman.
nd this is the firſt fruit of the Fathers love
anifeſted and ſealed up to the whole crea-
on, mankinde, that as he dwells bodily in Col. 1.9.
at part of humane nature, Ieſus Chriſt, ſo 1 Ioh. 4.
time, according to his owne councell and 15.
eaſure, he will dwell bodily in the whole
creation

creation likewiſe; therefore ſaith Chriſt *go to my Father and your Father, to my G and your God*; and he doth not only ſpea to his twelve diſciples, but to all others th ſhall beleeve through their word: and wh
Rev. 22. 1. 2. the Kings of the earth, and the nations a
Rev. 21. 24. healed by the leaves of the tree of Life, a ſo bring in their glorie into the citie Sion, it ſhall be in the latter end; I beleeve the will not be a man that partakes of huma nature, nor woman neither, that ſhall n partake of faith, and ſo beleeve in G through Chriſt, the anointing, that fils a and is all in all.

But now in the third ſence, the worke not yet compleated in the whole creatio for God is pleaſed to do this work in leng
Acts 1. 7. of time, by degrees, calling ſome at o houre, and ſome at another, out of the Se pents bondage, and the times and ſeaſo God hath reſerved to himſelf.

Therefore in the further clearing of th truth, God is pleaſed to ſhew forth diſpenſations or diſcoveries of himſel more, which he will have the creature paſſe through before he finiſh his work, caſt the Serpent, death and hell into th
Rev. 20. 14. lake, and before he himſelf appeare to the tree of Life on each ſide, and in th

midd

middle of the pure river of the water of Life: which I conceive is the whole creation man, perfectly redeemed; which river proceeded out of the throne of God and of the Lamb, take notice of that. Rev. 22 1.

The second dispensation, for there are seven dispensations in the whole: the first I have spoke of already, which was, when God gave the Law to *Adam*, as soone as he had made him: And now the second lies in that first promise, or manifestation of love to the creature, and curse to the Serpent, in these words, *The seed of the woman shall bruise the Serpents head*, and this continued from *Adam* tell *Abraham*. Gen. 3. 15.

Then the third dispensation or discoverie of God is more cleare then the former, for to *Abraham* he speakes more particularly; he doth not still say in generall termes, *The seed of the woman, &c.* But in thy seed, *Abraham*, all nations of the earth shall be blessed, and so points out more directly in what linage and generation of mankinde God would first appeare in to bruise the Serpents head, and this dispensation continued from *Abraham* till *Moses* time, and our Fathers embraced these promises, and rejoyced in them. Gen 18. 18. Luke. 55.

The fourth dispensation is from *Moses*,

till God manifested himself in flesh, or till Iesus Christ was born of *Marie*, that was one of the house of *David*, of the linage of
Heb. 10. 7. *Abraham*; and this dispensation is more then the former, for God, by types, figures, ceremonies, and shadowes, did more manifestly set forth his love to his creature, and his wrath to the Serpent; when the sacrifice was slaine and offered, God received an attonement, it being a tipe of Gods in-dwelling in flesh, or a shadow of Christ, the Lamb the substance of all those sacrifices.

And when *Achan* that troubled Israel was
Iosh. 7. 26. put to death in the valley of *Achor*, the fiercenesse of Gods wrath was turned away. And I beleeve God doth teach us by
Hos. 2. 14. the Prophet *Hosea* 2.14. where he saith, *I will give the valley of Achor for a doore of hope*, which was the place of *Achans* death; so when the Serpent, who is our trouble, is subdued and killed in the valley, humane flesh, then the dispensations of Gods anger is turned away from us.

The fifth dispensation is from the time that God was manifested in flesh, in the person Iesus Christ, to the time that he appeared in the flesh and person of his Saints likewise; and this is more cleare then the former, for Iesus, the anointed, was the sustance

of

of all thoſe types and ſhadowes of the Moſaicall Law, for now God doth manifeſtly appeare to dwell in fleſh, in his creature, and he hath broke the Serpents head, and caſt him out of heaven (his creation) and now this Ieſus Chriſt is the Lamb of God that takes away the ſins of the world, that is, deſtroyes the Serpent, who is the ſin that dwels in mankinde, for now the life of God doth viſibly appear to ſwallow up the death of the creature, and a manifeſt beginning to ſet the creature free from bondage; and this diſpenſation of God was ſpoke of by the Prophets very often before it appeared, that a childe ſhould be borne, a Virgin ſhould have a ſon, which ſhould be called *Emmanuel*, God with us; and God would bring forth his branch, and the Redeemer ſhould come out of Sion, that is, the anointing that is in Sion, the Church, ſhall in Gods time go forth to heale the nations likewiſe; now God throwes downe the ſhadowes of the Law, and drawes his creature to eye Ieſus, the anointed, or God manifeſted in fleſh, and this is the appearance of viſible Goſpel, or of God himſelf, bringing glad tidings to men, and ſo worthily deſerving everlaſting honour and praiſe from all creatures. Rev. 5. 9.

The ſixth diſpenſation is from the time

that God appeared in the flesh of Saints, till the perfect gathering up of the Elect, which is called the Resurrection day, or the great day of Iudgement. And this is still more cleare then the former, for though God appeared in the person Iesus Christ, who was a branch of mankinde, yet we might still be in doubt, and lie under death still, if he there remaine; But God did not appeare in the man Christ Iesus only, but in the Saints likewise, according to his promise by *Ioel* in the latter day, *I will power out my spirit upon all flesh, upon my sons and daughters, and young men shall see visions, and old men shall dreame dreames,* and this was fulfilled in the Apostles, for the same Spirit of Christ was sent downe upon them, *Acts* 2. *And I know,* saith *Paul, that I have the Spirit of Christ; And know ye not that the anointing dwells in ye, except ye be reprobates.* And againe, *We,* saith *Paul, that have received the first fruits of the Spirit, We groane within our selves, Waiting for the adoption,* to wit, the redemption of our bodies.

Rom. 8. 23.

Now the Apostles in their first preaching, they preached Iesus, the anointed, or the Lambe, or God manifested in flesh, and this they saw and heard, and they could not but speake in the name of Iesus, and God commanded them so to do.

Acts 4.

But

But when God had fully declared himself in that dispensation, he sent forth his Apostles then to preach more spiritually; & now, saith *Paul*, though formerly we have known Christ after the flesh, that is, God only manifested in that one man Iesus, the anointed, yet henceforth know we him no more, (in such a restraint) for now the mysterie of God, which hath been hid from ages and generations past, is now revealed to his Saints in these last dayes, which is Christ, or the anointing in you, the hope of glorie; not only God manifested in the man Christ Jesus, but the same anointing, or tree of life in you likewise, according to that of the Prophet, *A King shall raigne in the earth*, that is, in mankinde, *and his name shall be called the Lord our righteousnesse*: and again, *The anointing which ye have received abideth in you, and ye need not that any teach you, for the same anointing teacheth you of all things*. And truly I beleeve, that whosoever preaches from his book, and not from the anointing, and so speaking in experience what he hath seene and heard from God, is no Minister sent of God, but a hireling, that runs before he be sent, only to get a temporall living; therefore O *England*, minde what thou dost, leave off to embrace hirelings, that comes in their

2 Cor. 5. 16.
Col. 4. 27.
Ier. 23 6.
1 Ioh. 2. 27.
Ioh. 5. 43.

own name, and receive such in love whom Christ hath sent in his Name, and his Fathers.

And in this dispensation we are to note two things; first, when as *John* the Baptist prophesied, it was neither light nor darke, for it was betweene the legall worship, that was falling, and Gospel truths that were rising, upon the very parting of time between the shadowes of the Law of *Moses*, and the appearance of Christ the Lamb, who was the substance thereof; and troubles and vexations began to arise in and among the strict professors of the Law, so that they could not be satisfied till they had killed Christ, who they called the man full of errors, that deceived the people.

Joh. 7.

So now the Church is at a stand, and the worship is partly light, and partly darke; some resting upon the bare letter, according to the example of Christ and the Apostles only, which is a worship after the flesh, and was true, and was of God in the time of its dispensation.

And others do acknowledge God, not exemplarily, but by the faith, the name, and anointing of Iesus Christ, ruling, teaching, acting, and dwelling in them; therefore thinke it not strange, though some old professors,

feſſors, and the book-hirelings eſpecially be offended hereat, and brand the Saints for men full of errors, and ſeeke to ſuppreſſe their teſtimonie; it was ſo then, it will be ſo now, for the ſame ſpirit of the world, the Serpent, does ſtill perſecute the ſame anointing of God in this, as in the former diſpenſation; but you Saints of God, be patient, wait upon God, this troubled ſea, the Serpent, ſhall not overwhelme ye, for ſtronger is he that is in you, then he that is in the world; rejoyce, the time of your redemption drawes neere. Mat. 24.

And againe, thinke it not ſtrange to ſee many of the Saints of God at a ſtand, in a wilderneſſe, and at a loſſe, and ſo waiting upon God to diſcover himſelf to them; many are like the tide at full ſea, ſtands a little before the water run either way; and aſſure your ſelves, I know what I ſpeake, you muſt be dead to your cuſtomes before you can run in the ſea of truth, or the river of the water of life; ſome walke ſtill according to example, and have either ſeene nothing, or very little of the anointing in them; and ſome walke more in ſpirit and truth, as the ſame anointing of the Father, which dwells bodily in Chriſt, teacheth them, and leadeth them into all truth. Iſa. 32. 12. &c. Ioh. 16. 13.

1 Cor. 12 13. Ioh 17.20. The ſame anointing unites Chriſt and the Saints, and makes them but one myſticall body: I pray not for theſe alone, ſaith Chriſt, but for all that ſhall believe through their word, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us. I in them, and thou in me, that they may be made perfect in one, that is in thee, who art the only pure and holy beeing.

Secondly, note, that under this diſpenſation is the time that the elect, which is ſo much ſpoken of in the ſcriptures, are to be gathered into one City, and perfected, and this anointing is the Angell which God hath ſent forth in theſe laſt daies, to gather together his elect, from one end of heaven, to the other, or out of every nation, kindred, tongue and people, in the earth. And where it is ſaid, that God will ſend forth not his Angell, but his Angells, to gather his elect together, it points out the ſeverall meaſures, or diſpenſations of the anointing, to every Saint, as God will, according to the meaſure of the gift of Chriſt.

Eph. 4.13.

Now ſometime God calls his elect by the name of one, in the ſingular number, and hereby God declares his firſt borne, Jeſus Chriſt,

Christ, who is the head in the name of the whole body. As the Prophet writes, behold my servant whom I have chosen, mine elect, in whom my soule delighteth: God hath not chosen the serpent, or creature invention to dwell in flesh, for this he hath rejected, and takes no delight in. But he hath chosen the anointing, or his own power and name to dwel in flesh, and this he delights in, therefore Jesus the anointed, is called the son of God, in whom he is well pleased. Esa. 42. 1.

And sometimes God calls his elect in the plurall number, as many, and then he declares the mysticall body, or the City Sion, or those that he hath given to Christ, and whose names are writen in the Lambs book. And in this 6th generall dispensation these only shall be gathered into the Citie, and whosoever is not writ in the Lambs book of life, shall not enter in at this time and season of the Father, though there is a time and season knowne to the Father when they shall be healed likewise, and enter in; and eate of the heavenly Manna, the tree of life, that is in the middle of the City. Mat. 24. 22. 31. Rev. 13. 8. &c. Rev. 20. 15. Rev. 22. 2.

Now this City Sion, which consists of head and members; Jesus Christ and his Saints, who are all baptized into, and knit to-

together by one ſpirit of God, the anoint-
ing. And this City God will redeeme firſt,
Rev 21. 8. &c. or he will ſubdue the ſerpent under the feet
Rev. 22. 14, 15. of this his ſon firſt: All that doe his comman-
dements, that is, have faith and love, theſe
ſhall enter into the City, but the fearefull,
and unbelievers, murderers, Idolaters,
and every one that loveth, and maketh a
lie are without, and are caſt into the lake
which burneth with fire & brimſtone, which
is the ſecond death, or the death of the
ſerpent, and the ſerpent ruling in man is the
firſt death which God redeemes us from.

Rev 20. 15. All thoſe that were not found writ
in the Lambs book of life, were caſt into
the lake of fire. Or as *Matthew* calls it, into
everlaſting fire, and ſhall lie under that diſ-
penſation of wrath for ever, that is, all the
time of this diſpenſation, or till the day of
Judgement be ended, that the ſerpent, death,
and hell are caſt into the lake of fire, and
Rev. 22. 3. Rev 20. 14. that there ſhall be no more curſe lie upon
the creature, but from the Judgement ſeat,
or throne of God; the whole creation be-
ing redeemed, ſhall flow forth a pure river
of the water of life; for every diſpenſation
is called a full period, or tearme of time, and
an everlaſting ſeaſon.

All this time that God is gathering toge-

ther

her his elect, he hath given a time, times, and halfe time to the ſerpent. Which in thoſe threefold ſhapes and a halfe, or in thoſe three dayes and halfe, he is called the Beaſt, or the whore, and this time is given him, to make war, and to fight againſt the Prince of Princes, and his Saints, and to overcome them, and to waſt and deſtroy the holy People mightily. Dan. 8. 24. 25.

And this appointed time is the yeare wherein the Beaſt lives, and God gives all advantages to the Beaſt, as riches, outward libertie, worldly power, and generally humane Authoritie into his hand. And puts no weapon into the hands of his Saints, but faith, or the anointing, to fight againſt the reproaches, ſlanders, oppreſſions, poverties, weaknes, priſons, and the multitude of temptations, which the Beaſt through her wit, malice and power caſts upon the Saints, like a flood of water to drown them. And to overthrow the work of God by great hand if it were poſſible. Rev. 16. 17. Rev. 12. 15.

Likewiſe the ſerpent ſtirs up ſome, whom ſhe decieves, to be ſeeming profeſſors, outwardly religious, having a forme of godlineſſe, but through hipocriſie, pride, and ſelfiſhnes, might diſhonour God, diſcourage the tender Lambs of Chriſt, and bring an

ill

ill report upon the waies of God.

And hence it is that Israel of old were trampled upon by the Gentiles, that were not in Covenant. And hence it is, that the Beast must tread the holie Citie under foot 42 months. That in the day of Judgement it may be said, that the Serpent had fair play given him, he had all advantages, he had a long time given him to ingage war: I, but God did beat him with his owne weapons, and encounters with all the temptations, malice and hypocrisie of the Serpent by the faith and patience of his Saints, and thereby fairely destroys him, himself may be judge.

Rev. 11. 2.3.

Rev. 14. 11,12.

But in the latter dayes, when the time, times, and half drawes to an end, then God sends forth several dispensations, or Angels, as assistances to this 6th. and great dispensation, to poure out viols of wrath upon all the glory of the beast, and curses all his glory by seven degrees, and sounds forth seven Trumpets of glory to God, one after another; which implyes perfection of ruine upon every particular blasting, cursing, or downfall of the beast.

Rev 16.

And when these days appears, then the rage of the Serpent increases, because his time growes short, and his violence, wrath, reproach, oppression, provocations and murders

ers againſt the Saints are multiplied, and
mes grow very bad, for now iniquity a-
ounds, and the love of many in whom the
erpent dwels, waxes cold, and extreamly
itter and mad againſt the Saints, in whom
he anointing dwels, ſo that they gnaſh their
ongues with vexation of ſpirit, and the
moak of their torment aſcends upwards,
towards God and his Saints, that are a-
bove, not ſo much downward to ſuch like
hemſelves,) and that for ever and ever; by
he doubling of this word, ever and ever, Rev. 14.
declares that this miſery continues untill 11, 12.
he ſixth diſpenſation be ended, that is, the
one for ever; and all the time of the great
day of Judgment, that is the ſecond for ever,
nd ſo they have no reſt day nor night, who
worſhip the beaſt, and his Image, and who-
oever receiveth the mark of his name; here
s the patience of the Saints, here are
hey that keep the Commandments of God,
nd the faith of Jeſus: for truly the faith and
patience of the Saints are tried to ſome pur-
poſe, while the beaſt thus rages, and ſwels
with malice againſt them.

And I believe it will appear more gene-
rally viſible in time, to me it appears very
plain, that the great bitterneſſe, envy, re-
proachfull language, and expreſſions of
malici-

malicious wrath in; and among men and women in these dayes, against others who they brand Sectaries, by severall names, who prove part of the smoak of her torment, and part of the restlesnesse of her Spirit, day and night, which is the beginnings of her sorrowes, for this is the raging sea that casts out its own shame: and men in whom the Serpent dwels, speak evil of that they know not. Now all the time of this sixth dispensation, God is declaring his great power, in pulling what fire brands he will out of the Serpents hand, and he will take here one, and there one, as he pleases himself: And let the Serpent put forth all his wit and power, he shall not hinder the salvation of one man or woman whom God hath chosen, and purposes to deliver from his bondage; but he will save under every dispensation whom he will, and bring them into *Sion*. Neither shall the Serpent, nor any of his seed ever attain Communion with God by all his wit, learning, studie, actings and power, but he shall perish, and all creatures in whom the Serpent reigns and acts, shall be lost, and ashamed in their work, yet every man shall be saved in the end, yet so, as by fire.

Jude 13.

1 Cor. 3. 15.

And here minde two things, first, God is honoured

honoured in the ſalvation of believers, becauſe he hath undertaken to pull them out of the Serpents hand, & to binde that ſtrong man, and to bring in the City to himſelf, and to appear in them firſt; therefore it is ſaid, that judgement begins at the houſe of God firſt, that is, God judges, condemns, and caſts the Serpent out of his Elect, and ſaves the whole, and every Member of that City, before he judge, condemn, and caſt the ſerpent out of them, that did not enter into the City, but were without, becauſe their names were not written in that Lambs book of life. Rev. 20. 15.

Now for God to ſave ſome at one hour, and ſome at another, both when he will, and whom he will, and thoſe ſcattered ſheep of the houſe of *Iſrael* whom God hath choſen, theſe ſhall enter into the City, though all the wit and power of the ſerpent ſtrive to hinder them from entring. And thoſe whom God hath not choſen, ſhall not enter into the City, though all the learning, ſtudie, wit, ſelfiſh and meritorious actings of the Serpent ſtrive to enter in never ſo much; it makes much for the honour of his wiſdom, power and name. Luke 13. 24.

Secondly, God is honoured in the loſſe, death, or as the word is interpreted, damnation

tion of unbelievers; for faith, or the anoi
ing, which is born of God, and whereby t
Saints overcomes the world, is the power
God dwelling and ruling in man: And u
belief is the Serpent, which was born of t
flesh, and persecutes Christ till the time
the Gentiles be fulfilled; and this power
darkness is that which dwels and rules
the children of disobedience.

Now both these are grinding at the mi
and are at work for life in humane flesh
and it advances the glory of God, *That th
shall live, in whom his divine power dwel*

1 Cor. 1. 27. *though they be full of weakness in themselve
and though they be compassed about with d
vers temptations, being despised of all, and r
garded of none, but are the weak, the poor, t
foolish things of the world.* And it makes fo
the glory of God, that unbelievers, in whom
the power of the Serpent dwels, shall die
though they have all advantages, and mean
outward, as may be, and though they strive
much by learning, study, and actings, as *Is
rael* of old did, *who attained not to righteous*

Rom. 9. 32. *ness, though he sought after it greatly, becau
he sought for it as it were by the works of th
Law, and not by faith*, that is, he sought fo
it in the strength of the Serpent, or selfish
ness, but not in the strength of God.

Well

Well, this ſixth diſpenſation is the gathering time, wherein God ſums up the whole number of his Elect; and as every believer hath fought his fight, kept the faith, and finiſhed his courſe, they return to duſt; and the unbeliever he returns to duſt, for as the one dies, ſo dies the other; and as in this world all things comes alike to all, we cannot tell either love or hatred by any thing that happens in this life; and both returns to duſt alike, as if there were no other reckoning to be made of either.

And ſo from *Adams* time, till the whole number of the Elect be taken up to God, out of every nation, kindred, tongue, and people, out of which God in all Ages of the world is pleaſed to chooſe ſome to be Members of his ſon, or Citizens of *Sion*, and hath appointed in his Counſell, that mankinde ſhall increaſe in the world, and act awhile, and then return to duſt, and one generation paſſe away, and another come in the place; but when the elect are gathered as wheat into Gods ſtore-houſe, and the City made cõpleat, & the chaff burned in the fire, and none enters into the City, but ſuch whoſe names are written in the Lambs book of life; and none enters into the lake of fire, but ſuch as are not writ in the Lambs book; Rev. 7 9.

ſo that Gods will under this diſpenſation is done; then followes immediately the great day of Judgement, or the reſurrection of mens bodies out of the graves.

And this day of judgement is the 7th diſpenſation of God, & this day windes up the whole myſterie of God, and makes the eternall counſell of God compleatly manifeſt & true; That the Serpents head is bruiſed, and the whole creation, *Adam*, redeemed from the bondage of death and in this diſpenſation we are to minde two things.

Firſt, in this great day of the Lord he raiſes up the bodies of believers and unbelievers out of the duſt again, wherein he hath reſerved them all the time of the battell between the anointing and the Serpent, as a man would keep his jewels in a box for an appointed time.

Secondly, God brings every man to judgement, and rewards every man according to his work, ſome riſes to the reſurrection of life, and others to the reſurrection of loſſe & death: and the books were opened, as *Iohn* writes; that is, firſt the book of the myſterie of iniquity, or nature of the Serpent in fleſh, is laid open, and made manifeſt to be a power and ſpirit of darkneſſe that ſtrived to be a beeing equal with God

John. 5. 29.

Rev. 20. 12.

nay

nay, above God; but being weighed in the ballance, it is found too light.

And then the book of the myſterie of God, or the anointing of God in fleſh, this is made manifeſt, and laid open to be the great power of God, and the Spirit of truth, which hath advanced God to be the only one infinite beeing; even God, all in all and that beſides him there is none.

And then another book was opened, that is, the book of life and death, or the book of the Law, and of Judgement, which gives the ſentence, *Come ye bleſſed, inherit the Kingdom prepared for you from the foundation of the world:* and to unbelievers, *Go ye curſed into everlaſting fire:* And now every man is judged according to his works; the anointing, or the righteous one, is rewarded with life, and all they in whom the anointing did dwell, who are the Elect City, and ſpouſe of Chriſt, are called bleſſed, and taken up into Gods kingdome, that is, into love, never to fall again. Mat. 25. 34.

But the Serpent, the wicked one, is rewarded with death, and all thoſe diſobedient ones, in whom the Serpent dwelt, are caſt into the everlaſting fire, prepared for the Devill and his Angels; this is a ſecond part in the day of Iudgement, which is a trying of

every mans work, and the eſtabliſhing the City, which is the Lambs wife, in perfect glory, and in juſtly condemning the reſt; and here God is glorified in the ſalvation of believers, and in the damnation, or loſſe of unbelievers; for his work ſtands, and abides triall; but mans work ſuffers loſſe, and is aſhamed: But this is not the end, for as yet the ſon hath not delivered up the Kingdom to the Father, for he muſt raign till all enemies be ſubdued but death, curſe, and ſorrow is not yet quite ſubdued, for it raignes over part of the Creation ſtill, even over thoſe poor creatures that were loſt, or that did not enter into the City, but were caſt into the lake of fire. The Serpent as yet holds a power, for there is part of Gods work not yet delivered from his bondage: And the Serpent would be glad & it would be ſome eaſe to his torment, if any of Gods work might die, and periſh with him. As I have heard ſome ſay, that they would be content to ſuffer the miſery of a new war in England, ſo that ſuch as they mentioned, might ſuffer as wel as they; this is the ſpirit of the ſerpent. I, but the ſerpent only ſhall periſh, and God will not looſe a hair that he made, he will redeeme his whole creation from death. The ſpirit of darkneſſe cannot beare this ſpeech,

Rev. 20. 15.

there-

therefore reader obſerve thy heart, as thou readeſt, it will either cloſe with a tender ſpirit of pittie and love herewith, or elſe ſwell and fret againſt it.

Therefore in the third part of this great day of Judgement, after the City worke is finiſhed, and the triall over, then does the tree of life, God himſelf that dwels in the City, and is the light, and life, and glory of it, ſend forth diſpenſations, or Angels, bringing love to heale the nations, and to bring their glorie into the Citie; likewiſe that for the preſent lies under the diſpenſation of wrath, and throws the Serpent that deceived them, death, and hell, into the Lake, but there is no mention that the nations are caſt therein, in this laſt caſting in, for they are redeemed from it; as the tree of life brought forth fruit every change of time, and age of the world, to heale the elect, the loſt ſhip, or City; ſo in this laſt and great day it brings forth leaves to heale the nations, or ſuch as were not of the City; their turne to receive mercie comes, though it be at the laſt houre; And then all Iſrael, or whole creation, that groaned under the bondage of death, ſhall partake of the glorious manifeſtation of the ſons of God, for now the deliverer comes out of Sion, and ſhall Rev. 21. 24. Rom. 11. 26.

turne away ungodlineſſe from *Jacob*.

Rev. 22. 1. 3. Therefore ſaith *Iohn*, I ſaw a pure river of the water of life, cleare as Criſtall, proceed out of the throne of God, and the Lamb. Now I conceive clearly that this pure river, is the whole creation, mankinde, fully and compleatly delivered from death, and curſe, as in that 3 verſe. And this pure redemption proceeds from the throne of God, and the Lamb, that is, from the Judgment ſeat of God, judging, condemning, and bruiſing the ſerpents head, and ſo ſetting his owne worke, mankinde, free from that death and bondage.

Rev. 14. 14. &c. I ſhall mention one Scripture more that countenances this truth: And I looked, and behold a white cloud, and upon the cloud one ſate like the ſon of man; having on his head a Crown of gold, and in his hand a ſharp ſickle: And another Angel came out of the Temple, crying with aloud voice to him that ſate on the cloud, ſaying, thruſt in thy ſickle and reape, for the time is come for thee to reape, for the harveſt of the earth is ripe; and he that ſate on the cloud, thruſt in his ſickle on the earth, and the earth was reaped. And then another Angel came out of the Altar, and cryed in the ſame manner, to him that had the ſickle, as you may reade.

By

By white cloud, I conceive is meant the Citie Sion, or ſpouſe of Chriſt that is arrayed in pure and white, in whom there is no ſpot, for ſhee is perfectly redeemed; by him that ſate upon this white cloud, is the whole anointing, or the great manifeſtation of God in one perſon, Jeſus Chriſt; And the ſeverall Angels that cryed one after another, are ſeverall diſpenſations, or diſcoveries of God, that proceeds from Chriſt at ſeverall times, and ſeaſons.

Therefore the City being made white, now the manifeſtations of Gods love begins to appeare towards the earth, or nations, which entred not into the City; now the time and ſeaſon requires, that the ſickle of Chriſt ſhouldbe thruſt into the earth, that is, that the brightnes of Jeſus Chriſt, the Lamb, might appeare and ſhine forth upon the nations alſo as it did ſhine upon the City. 2 Theſſ. 2. 7, 8. Rev. 19. 21.

And wee ſee the concluſion in the 20 verſe, And the wine-preſſe was troden without the City, (minde that) and blood came out of the wine-preſſe, even unto the horſe bridles, &c. This phraſe I conceive points out the utter ruine and deſtruſtion of the ſerpent, that held the earth or nations which were without the City, in bondage. But now the anointing, or the great diſpenſation of

the love of God, hath reaped the earth as well as the Citie, and deſtroyed the ſerpent there, as well as in the City; the wine preſſe, or the bruiſing of the ſerpents head, and ſhedding his blood, was without the City; and ſo both City and country, City and whole earth of mankinde, is made a pure River of the water of life, which proceeds from the throne of God, and the Lamb.

But here ariſes 3 ſcruples: Firſt, is not God changeable, ſaith one, In ſaying, go ye curſed into everlaſting fire; and yet afterwards takes them out againe?

I anſwer, this fire is the diſpenſation of Gods wrath; and it is everlaſting, without end to the ſerpent; it was prepared for him and his Angles; and though God bid the unbelievers depart into it; yet he did not ſay, you ſhall lie there, and never be redeemed.

But the ſcruple lies in the word *everlaſting*, which I as well as you have taken it to be a miſerie without end to the creature. But I anſwer, that in Scripture phraſe, every diſpenſation of God was called an everlaſting time; as in the day of *Moſes*, every ſervice in the Temple that *Aaron* was to performe, God ſaid it ſhould be a Statute and a Law for ever, which notwithſtanding ended to be a law in the beginning of

Levit. 16. 29. Numb. 10. 8.

the next diſpenſation, or the appearance Chriſt in the fleſh; and ſo, though God nd unbelievers to lie under the diſpenſa-on of his wrath, and call it everlaſting fire, is but for the time of his diſpenſation, hile he is finiſhing Citie worke, and judge-g and rewarding every man, that is, the erpent, and the anointing, according to eir works: and after this, comes in their aling time and ſeaſon, and theſe times and aſons the Father hath reſerved to himſelf, e Son knows them not. Acts 1. 7.

A ſecond ſcruple is this; Shall a man e ever delivered out of hell? out of hell, aith ſome, there is no redemption.

I anſwer, firſt, that there is no ſuch Scrip-ure, as ſaith, out of hell there is no redemp-ion, therefore the ſcruple is raiſed upon it without ground; indeed the Prophet ſpeak-ng, how that the living praiſe God, and the dead cannot, hath theſe words, in preferring life before death; *The grave cannot praiſe thee, death cannot celebrate thee, they that go downe into the pit cannot hope for thy truth.* Iſai. 38. 18.

But ſecondly, to anſwer more directly, let us conſider what hell is, and then whether any ſhall be delivered out that is there: Hell is called death, or a condition below life; and this is twofold, either a death of puritie,

far

far below the nature of God, or a death of sorrows, which is a condition far below the comfort and joyes of God. Now every man and woman, as they are branches of *Adam* have no puritie in them, and therefore in a hell far below the life and nature of God; and likewise they are unavoidably subject to the sorrowes of that death, as effect following the cause, therefore unavoidably subject to a condition far below the comfort and joyes of God. This is the condition of every man and woman, and they have no power to deliver themselves, for God only is our Redeemer.

And then it followes, that a man may be in hell, and yet may be delivered out; for as in all this discourse past, it appeares, that as we spring from *Adam*, we do all lie under the bondage, and death, and power of the Serpent, which is one part of hell, and yet God delivers his elect from out of it; and therefore it followes cleare, that if men are capable of so much mercie, being Gods creatures, as to be delivered from sin and death, which is one part of hell, or of a condition below God, they are capable to be delivered through the mercie of the same God, from the sorrows and paines that followes sin, both which are but the bondage of

the Serpent, which God will deliver his nature from; this twofold death is the Serpents head, which God will bruise.

A third ſcruple is concerning the day of judgement; ſome thinke it is but one ſingle day, of twentie foure houres long; nay, ſome make it leſſe, but the length of the twinkling of an eye, becauſe the interpretation of Scripture runs thus, *That in the twinkling of an eye, at the ſound of the laſt Trumpet the dead ſhall be raiſed up to Judgement.* But to anſwer this phraſe, *Twinkling of an eye,* it only ſhewes that the day of judgement is very ſhort in compariſon of the dayes by-paſt; like that in *Rev.* 8. 1. *And there was ſilence in heaven for the ſpace of halfe an houre,* which is not a direct halfe houre, according as men accompt, but it declares a very ſhort time.

Therefore I conceive, this is not a ſingle day, of twenty foure houres, but a longer time; while the Judge ſits upon the Judgement ſeat judging the Serpent, ſo long time it is called a day of judgement, becauſe that is the worke of this day, or tearme of time, or the full length of that diſpenſation; as formerly it was called the day of *Moſes,* which was the time while that diſpenſation of the Law continued in force, whereof

Moſes

Moſes was the Mediator; and ſo *Abraham deſired to ſee my dayes*, ſaith Chri *and ſaw it*, that is, the day and time th
Heb. 4. Chriſt raignes as King in the power and l of love in, and over the Saints, and t *Paul* calls the day of Chriſts reſt.

And this in the truth of it, is that whi we call the Sabbath day, or day of a Chr ſtians reſt; and it is not one day in ſeave ſtill typicall, as the *Jewiſh* Sabbath was, b it is the conſtant raigne of Chriſt in, and ver the Saints, which is their reſt, and whi indeed is the ſubſtance of the *Jewiſh* typic Sabbath; as *David* ſaith, *Let the earth r joyce, the Lord raignes: And a King ſha raigne in the earth*, ſaith *Jeremie, and his nam ſhall be called the Lord our righteouſneſſ* Now Chriſt, or the anointing, doth no raigne one ſingle day in ſeven in his Saints but every day conſtantly, which is the ſub ſtance of the *Jewiſh* ſingle Sabbath; there fore I wiſh that the *Gentile* Chriſtians coul underſtand, that what the *Jewes* did in th type, theſe are to performe in the ſubſtance and it is not for the *Gentiles* to worſhip i types, as did the *Jewes*.

Againe, the time of the indignation, o
Dan. 11. 36. while God ſuffers the Beaſt to raigne, called the day of the Beaſt; and God ha

giv

en her three dayes and halfe to tread the
y Citie under foot, or the ſpace of 42. Rev. 11.
neths, which is 3. ſhapes, 3. diſcoveries 2.9.
the raigne of the Beaſt, or three degrees
d half of the Serpents reformation from
d to worſe, from open prophaneneſſe, to
ſe hypocriſie; and not the ſingle dayes of
weeke. And ſo here it is called the day of
dgement, from the worke and buſineſſe of
e day, or full length of that diſpenſati-
n, ſo that the great and generall day of
dgement, from the time that the bodies of
leevers and unbeleevers are raiſed out of
e grave, till the Son deliver up the King-
ome to the Father, I beleeve is a long time,
f divers yeeres; the full length, or ſhort-
eſſe of it, God only knowes, and reſerves
e time and ſeaſon of that ſecret to himſelf; Acts 1 7.
ut it is called the day of judgement, while
e worke of judgement laſts; as in our
nguage it is called the day of Aſſiſes,
ough the Seſſions or buſineſſe continue
ivers dayes.

Now all this day the condemned creatures
es under the diſpenſation of wrath, under
e curſe, and under weeping, wailing, and
naſhing of teeth for anguiſh, and this hell,
orrow, or puniſhment, or death, is everla-
ing, becauſe it continues the full time of
the

the dispensation, and the worme never d
all the time, the fire and sence of wrath sh
never go out all the time, the fire of lust sh
Rev. 14 still be burning, and the smoake of blasph
11. 12. mie shall ascend upward, and they sh
have no rest day nor night, and the fire
Gods wrath shall still be scorching and co
suming, which shall be an intollerable pai
to the creature.

Therefore if any man or woman take
bertie to sin, let them know this is a trut
they shall be condemned, and die, and d
part into everlasting fire, punished in th
hell, lie under the dispensation of wrat
and lie at Gods mercie for deliverie, so th
those that will not now wait upon God i
his time of long-suffering, or in the dispe
sation of his patience, they shall wait upo
God whether they will or no in the dispe
sation of wrath, in sorrow, which is in
tollerable, which is the second death. Fi
death I conceive, and I clearely see a trut
in it, is *Adams* death, or *Adams* bondage t
the Serpent; the second death is the Se
pents death, after God hath judged him
which is to lie under the wrath of God with
out end.

Now he that hath part in the first resur
rection, that is, to be delivered from th
bondage

ondage of the Serpent, and raiſed up from
e death of ſin, and ſo made alive to God
rough the anointing; over ſuch a man the
cond death, or the endleſſe diſpenſation
f wrath, which is prepared for the Ser-
ent, ſhall have no power. But if a
an have not part in the firſt reſurre-
tion, and ſo enter into the Citie, new
eruſalem, he ſhall then taſte of the ſecond
eath, which is the everlaſting fire, prepared
or the Serpent and his ſeed, and it ſhall
ave power over him, and he ſhall lie under 1 Cor. 15.
for ever, that is, till the diſpenſation 27.
hange, or till the myſterie of God be fini-
hed, that the Serpent, death, and hell is ſub-
ued, and caſt into the Lake, and the whole
reation ſet free, and the Son deliver up the
Kingdome to the Father, and God become
ll in all, as at the beginning he was, be-
ore any oppoſite power appeared againſt
im.

But doth not God ſit upon the throne of
udgement before this great day of Judge-
ment appeare? Yes, God and the Lamb have
ate upon the Judgement ſeate, or throne,
ever ſince *Adam* delighted in his owne fruit,
or conſented to the Serpent, and God hath
been judging the Serpent, and bruiſing his
head in every diſpenſation of his ſince that
time,

time, and casting the Serpent, that str
man, out of his Elect.

As by the pouring out of the seven v
and the sounding of the seven trumpets,
clares how God hath been subduing
Beast, the Whore, and the false Prop
which hath been the severall appearance
Dan.8.24. &c. Rev.19. 20. the Serpent under those names, by which
hath made war with Christ and his Saints;
that God hath been about this worke
judging the Serpent long before this day
Judgement came.

Then it seemes God hath two Judgeme
dayes: No, it is all one, for from *Ad*
time, till the Son deliver up the Kingdom
the Father, God hath sate upon the thro
judging the Serpent; but it pleased God
to establish his counsell, that he would n
finish this mysterie in a short time, but
severall degrees of times and seasons, whi
he hath reserved in his own power: and t
great and last day is the conclusion of th
great worke, that the Serpent shall be sub
dued under the feet of the whole creatio
and be destroyed everlastingly; as it is wri
1 Pet. 4. 17. ten, *Judgement begins at the house of G*
and if it begins at us, saith *Peter, who are h*
temple, his little flocke, his royall nation, h
peculiar people, What shall the end be of the
th

that obey not the Gospel? Why truly they must come to judgement too, but in the last day, or in the end of time; so that it is not two judgement dayes, but all one day.

And so to winde up all, I shall desire men to minde this one thing, that though God hath in Scripcture declared seven great dispensations, or discoverie of his Counsell, and each one clearer then the other, yet in everie one of these God sends forth severall other dispensations, or Angels, for the carrying on of the worke of that time, or season, which are discoveries of his glorie; for whatsoever comes from God is a spirituall power, not a dead word, but a living.

As whatsoever came first from *Adam*, it was a spirituall power, as pride, discontent, envie, and the whole body of unbeleefe, which sleighed the beeing of God, and seekes to prefer a creature beeing before him; this discovery of *Adam* was a spirituall power, which is the very bondage which all creatures lie under, and it is an unclean and dead power, but not a living power.

But whatsoever comes from God is a particular Angel, or lesser dispensation, as an assistant to the greater. As for example, when God tooke flesh, and appeared in the man Christ Iesus, it was the 5th great dispensati-

on, and the Angel of Gods preſence: and
Luke 22. 28. *Michael* our Prince, that ſtands before God for us; Yet his ſufferings in that day, or ſeaſon of time, was called the diſpenſation of Gods patience, wiſedome, and love, &c. The ſtrength of patience is an Angel of God.

I mention this, becauſe I know in my owne experience, that if God ſet it home to others, as I finde, it quiets the heart under what condition ſoever. If thou lie under ſorrowes for ſins, now know, that it is Gods diſpenſation to thee, waite patiently upon him, he will worke a good iſſue in his time, but not in thy time. If thou lie under the temptations of men, of loſſes, of povertie, of reproaches, it is Gods diſpenſation to thee, waite with an humble quiet ſpirit upon him till he give deliverance. If thou lie under darknes, emptines, and in a loſt and wilderneſſe condition, wait patiently (it is his diſpenſation to thee) till God ſpeake, for he will ſpeake peace, when thou thinkeſt leaſt of it. If thou be filled with joy and peace through believing, waite with an humble, thankfull heart ſtill upon God, it is his diſpenſation to thee, and aſſure thy ſelfe, that now God begins to diſpence out love to thee, he will ſtill be feeding thee in diſpenſations, or diſcoveries of his love; and

he will never let thee lie under the ſence of anger any more, for his freedome is a freedome indeed, to a full ſatisfaction; the peace that he gives, none can, nor ſhall take away: And be ſure he will never take it againe, for the gifts and callings of God are without repentance. And this is all I have to ſay concerning this truth. And I have done.

FINIS.